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## BOOK+NOTICES.

*[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]*

### C. H. M's NOTES.\*

C. H. M.'s "Notes" consist of homilies, and rarely have we found anything more wearisome. Their prolixity is tedious. They lack almost every quality of a good commentary. Their value to one who wants a work which will help him to ascertain the real meaning of the Scriptures is zero. There could hardly be found better examples of eisegesis. Many of the interpretations and statements are false. The author says that "it was the blood that made the difference, and nothing else," between the Israelites and Egyptians on that night when was slain the first-born in every home of the latter, and quotes Rom. III. 23. The Scriptures teach that "the blood" did not make this difference, but was only the visible sign of the different relations which these nations sustained toward God. In another place he says "that sacrifice is the basis of worship." According to the Scriptures the sole basis of worship is God's worthiness and sacrifice is itself worship. The same inexactness, confusion of terms and erroneous teachings pervade these volumes. They contain some truth, but it is in the proportion of one kernel of wheat to a bushel of chaff, and we are decidedly averse to doing so much winnowing.

### THE USE OF THE OLD TESTAMENT IN THE STUDY OF THE RISE OF OUR DOCTRINES.†

In his address Mr. Duff rightly assumes that "a student of Christian theology must make himself at home in Semitic manners of life, of speech, of thought; for our Lord and the people about him, with few exceptions, were Jews. They spoke a Semitic language, Jesus spoke it, lived through it, preached in it, not in Hebrew certainly, but in Aramaic, we might almost say in Syriac. None of his preaching that we have is in the form in which he preached it, but we have a record of it in the form in which preachers repeated it in other lands in another language. Some of it, indeed, has been quite recast, we may say, for Aramaic and Greek are two radically different languages. As forms of thought they are quite different, and a thing said in Aramaic may need much change of shape before there can be a repetition of it in Greek. For this reason he who will know what Jesus thought and said, needs to comprehend how Semitic people think. He who will study the theology of some foreign country, will get a poor idea of it from translations of

\*Notes on Genesis, Exodus, Leviticus, Numbers, 3 vols. by C. H. M., F. H. Revell, Chicago, Publisher.

†The Use of the Old Testament in the Study of the Rise of our Doctrines. Address at Airdale College, Bradford, on Entrance on Work there as Professor of Hebrew and Old Testament Theology, with Adjunct Professorship of Mathematics, Sept. 18, 1878. By Archibald Duff, A. M., Andover, Mass.; W. F. Draper.